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ABSTRACT

A migrant child is one who has moved with his family from one school district to another during the preceding 12 months so that a parent or other immediate family member might secure employment in agricultural or fishery activity. In California, the 92,000 migrants living in 48 of the state's 58 counties include Chicanos, Mexican Americans, Tejanos, Mejicanos, Blacks, Native Americans, Filipinos, Anglos, East Indians, Vietnamese, Portuguese, and others. Educational needs of migrant children are tied to inadequate living conditions; interrupted education; health and nutritional defects; and lack of appreciation of migrant problems, identification with successful adult role models from their ethnic background, motivation to complete high school, personal, vocational, and family guidance, communication, common experiences, relevant opportunities, recognition of potential and creativity, and assistance from the community at large. Self-image may be improved by cross-cultural education and teaching about events and contributions made to society by persons of different ethnic backgrounds, i.e., American Indian Day, Mexican Independence Day, Vietnamese Day, Dr. Charles R. Drew, Elijah McCoy, and Roy Wilkins. (RS)

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The Migrant Child

by

Manuel C. Reyes

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THE MIGRANT CHILD

Introduction

"Ever since the first European settlers landed on these shores, Americans have been migrants. Migrants in covered wagons pushed back the western frontier, added states to the Union, and eventually linked North with South and East with West." (8:1)

Today, the remaining frontiers either technological or spiritual, have Americans moving from one region to another in search of either more desirable climatic conditions or better jobs. Migrants like many other groups have "roots" in different places. Some say migrants began with the Civil War.

"The migrant movement started in the South after the Civil War. As 'The Autobiography of Miss Jane Pittman' (January 3, 1974; CBS) showed, plantation owners who were too impoverished to pay the slaves they had to free saw many of their ex-slaves, encouraged by Union soldiers' tales of a better life in Ohio or New York, head north singly or in groups. There they established themselves as sharecroppers or industrial workers. For them migrancy was over at the end of a long and often hazardous journey. For their descendants, however, migrancy became a way of life. Every May found them in ramshackle buses headed for the cabbage, tomato, and apple harvests along the Eastern Seaboard, and every October saw them back in their Florida shacks picking oranges and grapefruit. In more recent years they have been joined in their harvest and farm-related activities by Indians from Canada, offshore workers, Puerto Ricans, Chicanos, and poor Whites. These constitute what is known as the Eastern Stream.

"The Eastern Stream is, however, second in scope to the Mississippi of the migrant movement, the Mid Continent Streams that flow in all directions from Texas. Here the migrants are Chicano workers - former braceros and greencarders from Mexico or their descendants - and they move northwest toward Oregon, or directly north to North Dakota and Wisconsin, or northeast to Michigan and New York.

"The third great migrant movement, the West Coast Stream, flows from Arizona through California to Oregon and Washington. Workers, many of them originally from Texas, choose this as their harvest route." (8:1-2)

The West Coast Stream is the flow that I would like to discuss in terms of Migrant Children, specifically, California. To date, "California has 92,000 total migrants." (19:12)

Who are they and where do they come from? Nobody really knows. Of course, they say they come from places like "Nuevo Leon," "Aguas Calientes," Durango," "Texas," New Mexico," "Arkansas," "Alabama," etc. but, the existence of being migrants goes back generations upon generations. One opinion states that the "migrant movement" started in the South after the Civil War.

"Still others say, that 'migrancy' dates as far back as the Aztecs, Incas and the Mayans." (10:1)

However, the important point is not the date of the beginning of migrancy but the fact that "migrancy" still exists today. I feel this is significant.

Who are they? They are the people whose families depend on for supporting them physically, financially, and morally. They are the

"breath of life," for their families know no other lifestyle than being migratory workers. They are the "children of the sun."

Classification

Migrant children are classified in terms of interstate, intrastate and former migrant children. The definitions are important.

"A migratory child of a migratory agricultural worker or a migratory fisherman is a child who has moved with his family from one school district to another during the 12 months immediately preceding his identification in order that a parent or other member of his immediate family might secure employment in agricultural or fishery products.

"Currently migratory child" means a child who has moved with a parent or guardian within the past twelve months across a school district boundary or boundaries in order that a parent, guardian or member of his immediate family might secure temporary or seasonal employment in an agricultural or fishing activity. In those cases where the school district boundary coincides with a State boundary, "currently migratory child" means a child who has moved with a parent or guardian within the past twelve months across a school attendance area boundary or boundaries within the school district boundary in order that a parent guardian or member of his immediate family might secure temporary or seasonal employment in an agricultural or fishing activity.

"Agricultural activity" means any activity related to crop production, including but not limited to soil preparation and storage, curing, canning or freezing of cultivated crops. Activities on farms or ranches related to the production and processing of milk, poultry, livestock (for human consumption) and fish are also considered to be

agricultural activities. Under the foregoing definition, cutting, transporting, and sawing of timber are not considered to be agricultural activities. Operations involved in forest nurseries and fish farms, however, are considered to be agricultural activities.

"Fishing activity" means any activity directly related to the raising and catching of fish and shellfish from streams, lakes, or oceans, and to the processing of such fish for initial distribution through commercial market channels.

"Migratory agricultural workers" means those persons who have moved from one school district in a State to another in the same State or to one in another State for the purpose of finding temporary or seasonal employment in one or more agricultural activities as defined above.

"Migratory fishermen" means those workers who have moved out of a school district to another in the same State or to one in another State for the purpose of finding temporary or seasonal employment in one or more fishing activities as defined above.

"Interstate migratory child" means a child who has moved with a parent or guardian within the past year across State boundaries in order that a parent, guardian or member of his immediate family might secure temporary or seasonal employment in an agricultural or fishing activity.

"Intrastate migratory child" means a child who resides in a State full time and who has moved with a parent or guardian within the past year across school district boundaries within that State in order that a parent, guardian or member of his immediate family might secure temporary or seasonal employment in an agricultural or fishing activity.

"Formerly migratory child" means a child who, with the concurrence of his parents, is deemed to be a migratory child on the basis that he has been a currently migratory child as defined in this section but has ceased to be a currently migratory child within the last five years and currently resides in an area served by an agency carrying out a program or project under this part." (9:2)

The question of who is the migrant child is still relevant, for migrant children in California include many different races and nationalities. They include: Chicanos, Mexican Americans, Tejanos, Mejicanos, Blacks, Native Americans, Filipinos, Anglos, East Indians, Vietnamese, Portuguese, and others.

"In California, seven major crop areas and their major coastal fishing areas have been identified as having high concentrations of migrant workers and their families. These include 48 of California's 58 counties. The following areas have the greatest number of migrant workers: San Joaquin Valley, Central Coast, Sacramento Valley, South Coast, Imperial Valley, Northern Coast, Tulelake Basin. A preliminary survey of the state indicates concentrations of migrant fishermen along the entire coast, with the major impactions occurring in Eureka, San Francisco, Monterey, Los Angeles and San Diego: Identification procedures are being instituted to include children of migrant fishermen in the program as soon as possible." (19:42)

Lifestyle and Needs

Migrant children, therefore, can come in a variety of races or nationalities. The fact that they do is important to the concept of migrant education. Their lifestyle and needs are important.

"Housing for migrant workers is often inadequate, typically forcing a family of six or eight to live in a cabin or shack the size of the living room in a suburban home, at times without such generally accepted conveniences as running water or electricity. Consequently, obtaining parental support for the education of their children becomes very difficult. As a matter of fact, the economic strains imposed upon the family are so severe that children in their early teens frequently drop out of school to work in the fields to help provide for the basic necessities to sustain life for the family." (18:1)

"Every year the cycle is repeated until either the worker is no longer physically fit to work, or until one of the various migrant programs which have grown up throughout the country in recent years helps him to find a job, enabling him to belong to a stable community . . ." (5:3). Thus, enabling the children to become stable and allowing them to consequently fulfill their needs. What are the needs of children?

"The needs of migrant children in education are these:

1. The need to compensate for inadequate living conditions.
2. The need to compensate for a frequently interrupted and itinerate education.
3. The need to overcome health and nutritional defects which interfere with the educational process.
4. The need for others to know, understand, and appreciate the nature of their problem.
5. The need to identify with successful adult role models who are similar to themselves in background, culture and language.
6. The need for motivation to complete a high school education.
7. The need for personal, vocational and family guidance.
8. The need to communicate.

9. The need for common experiences.
10. The need for relevant opportunities.
11. The need to be recognized for their potential and creativity.
12. The need for assistance from the community at large." (15:1-2)

Self Image

"Migrant children often report feeling held in low esteem by classmates or teachers. Such feelings crush self-esteem and self-identity and lead to failure." (15:1)

Thus, the following events are important:

"American Indian Day (Fourth Friday in September) - American Indian Day always falls on the fourth Friday in September. American Indian Day was first proclaimed in 1916. Additional information may be obtained from: Mr. Al Posner, President, American Indian Volunteers, 1918 Raymond, Signal Hill, California, 90806." (14:5)

"Indian Citizenship Act, June 2, 1924. The Indian Citizenship Act of June 2, 1924, gave all Indians born in the continental United States Citizenship. Many Indians, however, were already citizens as specified in many treaties or agreements with the United States." (14:58)

"Treaty of Guadalupe Hidalogo. The Treaty of Guadalupe Hidalogo ended the two-year war between Mexico and the United States in 1848. Under the treaty the United States acquired what is now known as Arizona, California, Nevada, New Mexico, Utah, and half of Colorado, along with clear title to Texas. Mexico lost more than 1,000,000 square miles (50% of her land) and was given $15,000,000

in partial compensation. Only 1% of her population lived in the territory that was lost and most of the 80,000 Mexicans in the area became United States citizens.

"Article IX of the treaty guaranteed former Mexican citizens that they would receive the protection of the United States in the exercise of civil and political rights. They were also guaranteed religious freedom and property rights. No mention was made of the rights of the Indians in the territory. Land grants wither under Spanish or Mexican law were to be honored. Today Reyes Tijerina of New Mexico is still fighting provisions of the treaty with the United States government." (14:34)

"Mexican Independence Day, September 16 - Before independence, Mexico was under Spanish rule for almost 300 years. Spanish rule brought many new things to Mexico--Christianity, the wheel, Spanish, wheat, rice and many new animals, among them, the cow, the burro, the horse, the pig, and sheep. In a very short time, the Indians saw much of their culture destroyed by the Spanish. The Indians were forced to work as slaves in mines and in the fields of the huge haciendas. The Indians were denied basic rights and so badly treated that their numbers decreased dramatically.

"Two new classes were born in Mexico--the creole (full blooded Spaniards born in Mexico) and the mestizo (Spaniard and Indian). Treatment of the new classes by the Spanish was better than that of the Indian, but these new people also suffered. Mexico was allowed to trade only with Spain at unreasonable rates of exchange. Rule in Mexico was in the

hands of the viceroys and the owners of the haciendas. All of these men were Spaniards.

"By 1800 the people of Mexico were thinking of self-government and freedom from Spain. One of these "revolutionaries" was Padre Miguel Hidalgo. He was the priest for the village of Dolores. The people of the village were poor and uneducated. Hidalgo set out to teach the people how to grow grapes, make wine, make silk, raise bees, and tan hides. He even founded factories for making pottery and bricks. It was against the law to make wine or raise silkworms so the Spanish sent word to destroy the grapevines and the silkworms.

"Hidalgo was convinced that the Mexican people would never be more than poor and ignorant under Spanish rule. He decided to declare independence from Spain on October 1, 1810. Helping him with the conspiracy were the people of Dolores, the mayor of Queretaro, and even some officers from the Spanish army.

"There was a traitor among Hidalgo's friends who told the Spanish about the plan. The traitor was discovered in time that Hidalgo could be warned. He decided he could not wait until October 1 to declare independence and the revolt began at midnight September 15. Hidalgo called his followers to the church in Dolores and told them it was time to act. His banner carried the picture of the Virgin of Guadalupe. He gave his famous 'Grito de Dolores'-- 'Long live the Virgen of Guadalupe! Down with Spanish government!' and the war for independence began." (14:4)

"Mexico's Flag -- On February 24, Mexico celebrates Flag Day. The Mexican flag has three wide vertical bands of green, white and red. On its white center is an eagle on a cactus devouring a snake.

"According to history, the Aztec, natives of Aztlan, walked on and on searching for the sign their Aztec Gods had given them. The sign the Gods promised would indicate the place where they were to settle. In 1325, the Indians came to a barren island in the middle of Lake Texcoco (now Mexico City) and there they found the sign. On a cactus stood an eagle devouring a snake. This was the sign they searched for without tiring.

"In 1821, the emperor Augustin Iturbide ordered that the Mexican flag be made with three wide vertical bands with the eagle, cactus and snake in the white center. The green band represented - independence, the white - religion, and the red - union.

"As time went by, the Mexican flag underwent some changes, but in 1916, General Venustiano Carranza changed the significance of the colors. Since then green represents hope for a better future; white is for pureness of thought and intention; red is for the blood that every Mexican offers for his country." (14:43)

"New Year's Day, January 1 -- Tick tock. Tick tock. It is late at night. The hands on the clock move slowly, slowly, toward twelve.

"Then, suddenly, there is a great noise. Whistles blow. Horns toot. Bells ring. People shout, 'Happy New Year!'

"It is the beginning of a bright new year. It is January 1. It is a holiday.

"New Year's Day was not always on the first of January. Some people celebrated New Year's Day in March or November or April. Long ago, people called Romans celebrated the new year on March 1. They celebrated this holiday to honor the coming of spring.

"The Romans did not believe in one god, as we do today. They believed in many gods. They had gods for the wind, for the sun, for the rain, for the flowers. They had gods for almost anything you can think of.

"They gave these gods different names. One of them was called Janus. He was the god of beginnings and endings.

"Janus had two faces. One face watched the old year go out. The other face watched the new year come in.

"One day the Roman emperor said, 'Janus is the God of beginnings. So why not name the beginning of the year after him? From now on, the month that begins the year will be called January.'

"What a party the Romans had that first New Year's Day in January! They gave each other presents. They drank and ate all day long. It was a time for fun--for noisy fun.

"When we blow horns and ring bells and bang on pots and pans and shout 'Happy New Year!' We are doing as the Romans did thousands of years ago.

"When we make promises on New Year's Day, we also do as the Romans did long ago. At that time, some Romans thought, 'Janus is the God of all beginnings. So we will make new beginnings, too. We will begin the new year by promising to be better than we were last year.' We call these promises resolutions.

"Some people say, 'This year I will be more helpful;' or 'This year I will stop biting my nails;' or 'This year I will do what I am supposed to do right away.'

"In England, long, long ago, the people opened their doors at the stroke of midnight. They did this to let the old year out and the

new year in. The custom of ringing bells also began in England. Before midnight, the people covered the church beels in many layers of cloth. Ding, dong. Ding, dong. The bells rang softly. Then, at midnight, the people snatched off the cloths. DING, DONG! DING, DONG! The church bells rang loudly, merrily, welcoming in a brand-new year." (14:29)

"Vietnamese Day, May 24 - A Brief Outline of Vietnamese History - The people who populate what is now known as Vietnam came from Tai, Indonesian and Chinese ethnic backgrounds. There is much diversity in the culture and a rich cultural heritage that goes back several thousand years. However, it was the migration of the Yueh Chinese to the Red River Delta area of what is now the city of Hanoi between 600 and 400 B.C. that truly set the stage for Vietnamese civilization of the modern era. These people brought with them the technology of the Bronze Age and new techniques for irrigation and agriculture. They developed the land for rice farming by constructing dikes and they incorporated the Chinese script, technical vocabulary and the Confucian methods of administration.

"As the Chinese immigration advanced, the people native to the region (Mon Khmer, Jari, Meo, etc.) moved ever southward and westward. The official Chinese histories record events in the land of Nam Viet from 207 B.C. onward. In 111 B.C. the powerful Chinese ruler of the Han Dynasty, Wu Ti, conquered Nam Viet which then became the Chinese province of Giao Chi which was divided into nine administrative districts. With the coming of the period of Chinese domination in the affairs of the Vietnamese, it would be several centuries before the Vietnamese would develop distinct ethnic characteristics of a people destined to become a nation.

"The Chinese had brought advanced technology and a new system of government to the Vietnamese, but they had also tried to force the Vietnamese into a subservient role. The Vietnamese people resisted the efforts of the Chinese to turn their land into a part of China. Though there were a number of revolts, it remained for Ngo Quyen, a Vietnamese commander with a background of Chinese learning, to defeat the armies of the declining T'ang Dynasty and establish a state independent of the Chinese in 939 A.D.

"Though the Vietnamese were now independent as a people, there were still many obstacles for them to overcome on the way to forming a nation of their own. The land was still divided politically and was ruled by a number of military chiefs who, during the next two decades, fought each other for domination of the country. It remained for Dinh Bo Linh to defeat the warlords and establish himself as emperor in 968. The Earlier Le Dynasty (980-1005) would confront attacks from the Chinese Sung Dynasty to the north and the state of Champa to the south. A new element of Buddhist learning and culture, which had come about even before independence, now began to play a major role in the country's art and literature. Also, as more and more of the Vietnamese people began to adopt Buddhist ways and thought, the power of Buddhist culture soon rivaled that of China as a cultural input. Even today, Buddhism is a great force in thinking of the Vietnamese people.

"Even though Vietnam was no longer a state subject to the rule of China, much of the life style remained distinctly Chinese in nature. Society revolved around an agriculturally based economy, for the country was rich in its potential to grow rice. A bureaucracy far in advance of

any in Europe at the time was developed from the 11th century onward. Certainly a developing unity among the people, the land and a culture. In Confucian terms, this bond of harmony is the single most important element of life; to destroy this bond, is to destroy one's humanity. From the 11th century forward, all Vietnamese history shows an ever-increasing awareness of the necessity of protecting this ideal.

"The Vietnamese resisted three Mongol invasions in the 13th century; Tran Hung Dao, the general who was the victor, is still a great hero of the Vietnamese people. The Ming Dynasty which had defeated the Mongols, set upon a policy of imperialism. The armies of the Ming defeated the Vietnamese (largely because they were politically divided) in 1407. The Ming rulers once again attempted to turn the Vietnamese people into true Chinese subjects by establishing direct rule over them; this only served to strenghn Vietnamese determination. In 1418, under the leadership of a wealthy landowner, Le Loi, a movement of national resistance developed which forced the Chinese to evacuate.

"The new Le Dynasty gave Vietnam the most advanced legal code in Southeast Asia. Art and education were encouraged and developed. Communal lands were protected from greedy landlords, and the country expanded into the land of the Chams to the south. With this conquest, landless people were given the opportunity to settle in the new lands of the south.

"By the 19th century, Vietnam stretched along the coast for 1,000 miles from China to the Mekong Delta. The capital city of Jue looked out across the Perfume River to a world in the Confucian image. There were still revolutions within the court and among the landlords,

but for the majority of the people, life passed from day to day as a devotion to their land and its productivity.

"The Vietnamese saw the tragedy befalling China with the coming of the West. The Opium War in 1847 brought about a deepening of distrust and reservations about the future. Foreign missionaries were expelled from 1841-47 in an attempt to maintain the Vietnamese way of life. In 1847, the French invaded and set about the business of establishing a colony. It was not until 1883 that the French were able to dominate the Vietnamese; the war to accomplish this end was costly and very long. The French felt that they had paid dearly for their colony and that it should in turn pay them.

"The French were unable at first to accomplish their original mission. It remained until 1897 for the French to complete their bureaucratic domination of the people with the placement of French officials at all levels of the governing structure. Though roads, railroads and public services were developed, very little was done that benefited the common people of Vietnam. All economic expansion was for the benefit of the French and few wealthy Vietnamese. The country was exploited for its raw materials in a manner no one could ignore.

"The First World War brought about the hope among certain Vietnamese that the foreign domination in their affairs might come to an end. The disappointments of the Paris Peace Conference would only reinforce the traditional Vietnamese determination for an independent land. Though the land was now more productive than ever, the Vietnamese saw no benefit for themselves. The coming of the Second World War once again put the Vietnamese into a submissive role, this time to the Japanese.

"As the Second World War drew to a close, more and more pressure came about for the independence of Vietnam from foreign domination. It would take another thirty years of struggle (against the French and finally, the Americans) to accomplish this goal. Probably no people on earth have struggled for so long to achieve such an awesomely human goal. The unity which binds the Vietnamese people is not one of political necessity or social contract as the West; rather there is a continuing search for the 'harmony' in life. To consider the vast cultural and historical background of the people of Vietnam is to discover a richness and a fullness not found in any nation in the West. -- by David Hosie, student, U.S.C." (14:61-63)

"Blacks in American History -- Dr. Ralph J. Bunche, Diplomat, U. N. Mediator - Dr. Ralph Johnson Bunche's forty-odd honorary degrees and one Nobel Price are eloquent testimony to the contributions he has made to American and to world peace. High school class valedictorian at Los Angeles' Jefferson High School; magna cum laude graduate of the University of California; winner of the Tappan Prize at Harvard University for the best doctorial dissertation in the social sciences in 1934; post-doctorial study at Northwestern University, the London School of Economics and the University of Capetown, Johannesburg, South Africa; such is the academic background of one of America's most honored Blacks. By 1942, Dr. Bunche was at work in the Office of Strategic Services as a research analyst of material relating to Africa. By 1946 he had advanced to the position of associate chief of the State Department's Dependent Areas Section. Already a foreign affairs advisor of growing reputation, Dr. Bunche left the State Department for the trusteeship division of the

United Nations. In quick succession, he was head of the United Nations Trusteeship Department and personal representative of the United Nations Secretary-General in the extremely dangerous Arab-Israeli dispute. Following the assassination of the United Nations Palestine mediator in 1947, Dr. Bunche was named acting mediator and achieved a historic settlement of the Palestine question. In 1949, Dr. Bunche was awarded the Spingarn medal. In 1950, he received the Nobel Prize for Peace.

"Charles R. Drew, Blood Plasma Research (1904-1950) - Dr. Charles Drew was a pioneer in blood plasma preservation. Before his time there was no efficient way to store large quantities of blood plasma for use during emergencies or for use in wartime where thousands of lives depended on the availability of blood for transfusions. Dr. Drew discovered ways and means of preserving blood plasma in what are commonly known as blood banks.

"A native of Washington, D. C., Dr. Drew had been a letterman in track, a Mossman trophy winner in general scholarship and a Spingarn medalist in his contributions to human welfare. He attended Amherst and Magill Universities as well as Columbia University. It was while at Columbia that Dr. Drew began his research into the properties of blood plasma and became an authority on the subject. He was asked by the British to set up a plasma program for them. Later, he did the same thing for the United States in 1942, and won the Spingarn medal in recognition of his contributions to Negro progress. When he died in 1950, Dr. Drew was chief surgeon and chief of staff at Freedmen's Hospital.

"Thurgood Marshall (1908 -), 'Mr. Civil Rights' - On October 2, 1967, Thurgood Marshall began his duties as an associate

justice of the Supreme Court of the United States. He thus became the first Black ever to sit on the highest court in the nation. From August 25, 1965, to his nomination to the nation's highest court, Justice Marshall was solicitor general of the United States, the first Black man to be the government's lawyer. Before assuming his duties as solicitor general, he had served for a number of years as a member of the U. S. Second Circuit Court of Appeals. While chief attorney for the NAACP, Marshall made his reputation as perhaps the greatest constitutional lawyer of this century and certainly the most widely known legal mind in America. From 1963 until his appointment to the federal bench in 1961, 'Mr. Civil Rights' exerted 'an influence as a mover and shaker of American society that few of his white contemporaries in the profession could match.' Thurgood Marshall laid the basis of legal cases, firmly establishing the right of Blacks to serve on juries and to vote in Democratic primaries in the South, to travel from state to state free of jim crow, to be free of restrictive covenants denying them the equal right to use the purchase of property, and to receive a public school education without discrimination or segregation. He once said, 'My commitments have always been to justice for all people, regardless of race, creed or color.' Marshall handled many cases knowing full well there would be no fee. Soon he was known as the 'little man,' because 'The United States Constitution was designed for the least as well as the greatest Americans.'

"Elijah McCoy, Inventor (1844-1929) - Elijah McCoy was born in Colchester, Ontario, Canada. Because he had always been interested in mechanical things, he decided to go to Edinburgh, Scotland, to serve as an apprentice in mechanical engineering. Even though he came to the

United States as a full-fledged mechanical engineer, he was forced to take a job as a fireman on the Michigan Central Railroad where one of his duties was to oil the engine. At that time, it was necessary to stop the train periodically so that all moving parts could be lubricated, just as machines in factories were shut down for lubrication. McCoy realized that this method was wasteful and costly so he tried various devices that would lubricate machines as they worked. The device he came up with was called the 'lubricating cup.' McCoy patented it in 1872, and later invented a number of other devices for lubricating engines. His system was used in all railroads in the West and on steamers on the Great Lakes. In 1920, McCoy applied his system to the air brakes. This improved the operation of air brakes tremendously and caused him to be known as the 'father of lubrication.' After a while, no piece of heavy-duty machinery was considered complete unless it had the McCoy system. Today, the expression, 'It's the real McCoy,' is used to indicate perfection.

"Norbert Rillieux, Scientist (1806-1894) - Rillieux is remembered for his method of producing sugar. Before Rillieux, the method of extracting sugar was by using vacuum pans and condensing coils which did not utilize heat in evaporating the liquid portion of sugar cane juices. Rillieux enclosed the condensing chamber to evaporate the juice in a second chamber under higher vacuum. This process greatly reduced the cost and provided a superior quality of sugar. The Rillieux process was adopted in Cuba and Mexico. Other industries adopted the process.

"Rillieux was the son of a slave. His intelligence was recognized at an early age and he was sent to Paris to be educated. He published several papers on the steam engine and steam economy.

"Roy Wilkins, Executive Director, NAACP - Roy Wilkins was born in St. Louis, Missouri, but grew up and attended public schools in St. Paul, Minnesota. He graduated from the University of Minnesota in 1923. He worked for eight years on a newspaper in Kansas City, Missouri, and joined the staff of the NAACP in 1931. Wilkins succeeded Walter White as executive director of the organization. He worked as editor of the 'The Crisis,' the NAACP official publication before taking over the job of director. He is also chairman of the Leadership Conference on Civil Rights and was a member of the President's National Advisory Commission on Civil Disorder." (14:36-38)

"Respecto al derecho ajeno es la paz. Respect for the rights of others is the way to peace." (2:36)

The need to interpret those several lines is important. It is Migrant Education and yourselves that will give "respect for the rights of others." Certainly "children learn what they live."

CHILDREN LEARN WHAT THEY LIVE

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to feel guilty.

B U T . . .

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement, he learns to be confident.

If a child lives with praise, he learns to be appreciative.

If a child lives with acceptance, he learns to love.

If a child lives with honesty, he learns what truth is.

If a child lives with fairness, he learns justice.

If a child lives with security, he learns to have faith in himself and those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

by Dorothy Law (6:i)

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